

Naayuq



Honouring Our Sisters

I The Chisasibi Challenge
I Justice for Colton
I Indigenous Ink



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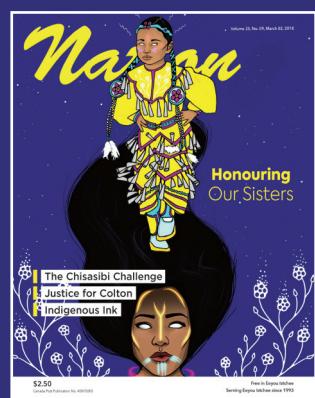
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*Illustration by Chief Lady Bird and Aura
Photo by Brendan Forward*



The mechanics of justice

by Will Nicholls



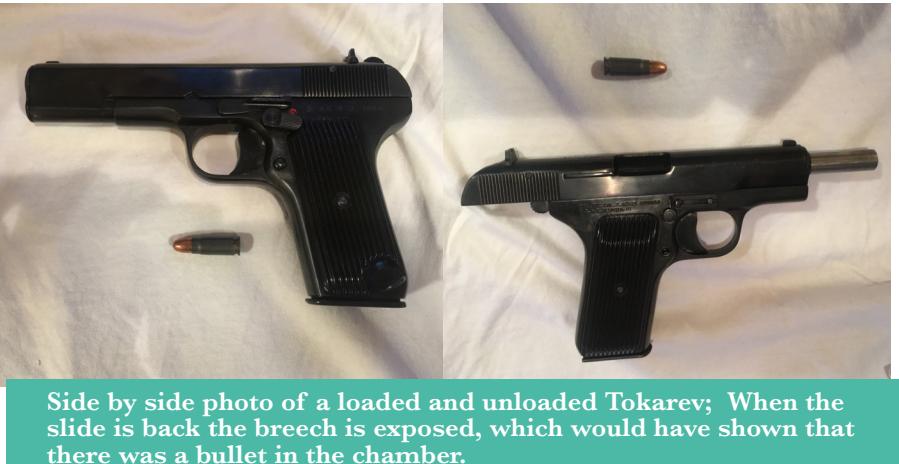
There is a vivid anger across Canada over the acquittal of Saskatchewan farmer Gerald Stanley at his second-degree murder trial in the shooting death of the young Cree man Colten Boushie. The lack of Indigenous jurors on an all-white jury has sparked an outcry for change.

Forget for a moment your outrage – or lack thereof – and look at some real facts that were neglected in the trial. The trial turned on the technical aspects of the semi-automatic Tokarev pistol that Stanley used to kill Colten – accidentally he claimed. This aspect of the trial raises serious questions about the forensic expertise of the police and prosecution in this case.

In court, Stanley told the jury he believed he had loaded two bullets in his gun. After he fired the second warning shot, he pulled the trigger several times to make sure the gun was clear, then brought the pistol down and popped the clip out, he testified. Stanley said the slide of the gun was back and the barrel was extended out, suggesting to him that the gun was empty.

Anyone familiar with semi-automatic pistols would have seen something wrong with this story. The Nation contacted Christopher Covel, a former US Air Force-trained weapons mechanic, about the discrepancies. Covel owns a Tokarev and tested various scenarios relating to Stanley's testimony.

Stanley said he pulled the trigger several times to make sure the gun was clear. There are two problems with this testimony.



Side by side photo of a loaded and unloaded Tokarev; When the slide is back the breech is exposed, which would have shown that there was a bullet in the chamber.

First scenario: if the slide was in place to fire then Stanley would have had to manually pull the hammer or the slide back to do a real dry fire (with no bullets in pistol). Simply pulling the trigger does nothing.

Second scenario: if the slide was already back and the barrel exposed then it is impossible to pull the trigger on a Tokarev as it then locks in place. Stanley's testimony breaks down at this point because, with a semi-automatic, part of the kinetic force used to propel the bullet out of the pistol is imparted to the slide, according to Covel.

After a shot, the slide goes back, causing two actions. First, the empty shell casing is ejected. Secondly, a new bullet from the magazine enters the barrel. Only if there were no more bullets in the magazine would the slide stay open with the barrel exposed. If there were a bullet in the barrel then the slide would not remain open unless there was a serious malfunction, Covel noted.

During the trial, firearms expert Greg Williams testified that "something unusual happened" when Stanley's Tokarev fired, but he found no evidence the gun was broken. Therefore, the slide would not be open unless it was done manually or Stanley was lying.

Manually ensuring the slide is open takes a specific operation. When the slide is back the breech is exposed, which would have shown that there was a bullet in the chamber. That bullet would have been ejected normally at that point.

All of this shows that Stanley's version of the events is impossible to believe. It is almost inconceivable that police investigators, firearms experts and forensic analysts could have not understood the operation of a semi-automatic pistol. Justice for Colten, Indigenous or not, was clearly lacking at all levels of this trial.

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International Outreach

Grand Chief attends Mexico summit

by Nick Wapachee

Photo provided by Abel Bosum

Eenou-Eeyou Community Foundation

The Grand Council has long participated in international forums, where we can tell our story and work with others towards the improvement of Indigenous peoples around the world," said Grand Chief Abel Bosum at the North American Community Foundations Summit in Mexico City.

Bosum was invited to the summit as Grand Chief and as a board member of the Eenou-Eeyou Community Foundation. He took part in a discussion panel on Reducing Inequality in North America.

Bosum said he highlighted the role of the Eenou-Eeyou Community Foundation, which contributes to Cree social and cultural development goals. That story included life on the land, the success of defending inherent rights, and the control over economic, social and cultural development in Eeyou Istchee.

One example he gave included international work by former Grand Chief Ted Moses as the Cree ambassador to the United Nations, where he played a significant role in promoting the adoption of the United Nations Declaration of the Rights of Indigenous peoples. Moses is now a board member for the Eenou-Eeyou Community Foundation.

The summit attracted community foundations from Canada, the United States and Mexico that shared their best practices on how philanthropy can help reduce social problems and help

work towards reconciliation between Indigenous and non-Indigenous peoples.

Back in 2015, the summit set 17 sustainable development goals aimed at improving the quality of life for communities, ending poverty, protecting the planet, and bringing forward an agenda that promotes inclusivity by 2030.

"The Foundation is about to launch a major fundraising campaign"

"We are continuing this international engagement on a range of issues and in several forums, including the Canadian and international foundation movement," explained Bosum.

While philanthropic support will never replace government compensation and core funding, it can supplement them and often in a way that allows for a quick response to community needs, Bosum pointed out.

"We see the potential for philanthropic support for charitable programs and activities in Eeyou Istchee that are not covered or not fully-covered by JBNQA and other government funds," he said.

The summit inspired Bosum with ideas on how Eeyou Istchee can use philanthropy to benefit its people.



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Ouje-bougoumou:	418-745-2260
Waskaganish:	819-895-2126
Waswanipi:	819-753-2770
Wemindji:	819-978-3300
Whapmagoostui:	819-929-3796

If you have any additional questions or need more information, please contact the Correctional Services Regional Office in Val-d'Or at 819-874-2600 or by email at justice.valdor@cngov.ca

www.creejustice.ca

Whitewashed JUSTICE

The verdict in the **Colton Boushie murder trial** sparks outrage across Canada

by Dan Isaac
Illustration by Zola Street Art

After 12 hours of deliberation, an all-white jury delivered a not-guilty verdict in the second-degree murder trial of Gerald Stanley, accused in the killing of Colton Boushie, a 22-year-old Cree man from Red Pheasant First Nation in Saskatchewan.

The jury could have convicted the man accused of manslaughter – they chose not to do so.

Since the summer of 2016, national attention had been focussed on the dramatic incident, the circumstances leading to Boushie's death, and what the trial might mean for relations between Indigenous and non-Indigenous people in Canada.

The court heard that on August 9, 2016, a SUV carrying Boushie and four other young adults from the Red Pheasant reserve pulled into the Stanley farm looking for help with a flat tire. The five had been out swimming earlier that day and some drinking was involved.

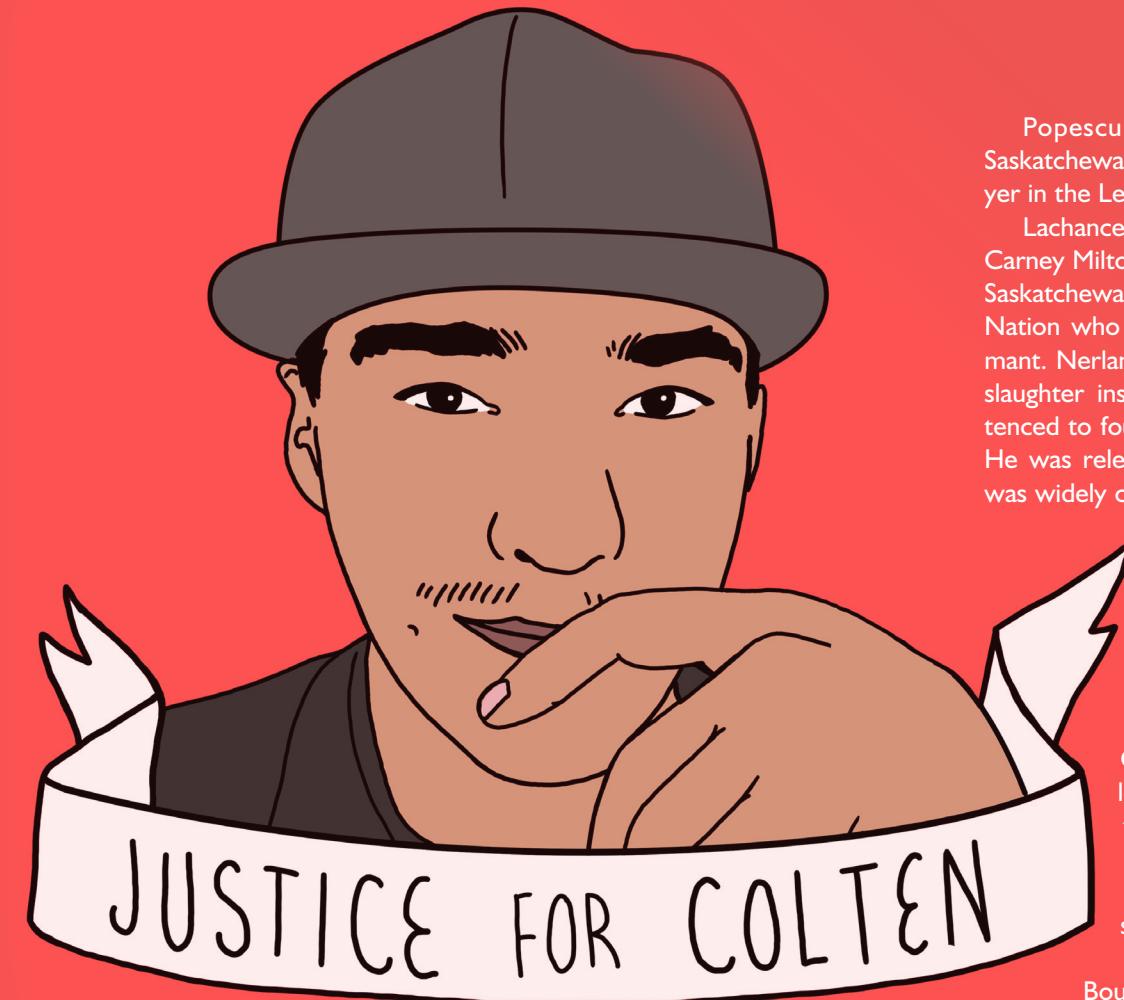
The group admitted to trying to break into a vehicle parked on the property. Gerald Stanley and his son Sheldon saw this and went to confront the group. Sheldon hit the windshield of their SUV with a hammer while Gerald kicked out the taillight.

Then the SUV carrying Boushie crashed into the other vehicle and two shots were fired. Two of the passengers ran from the incapacitated SUV when the first shots rang out, but Boushie, who was likely asleep, his girlfriend and another passenger stayed put.

A third shot then rang out that struck Boushie in the back of the head from close range.

Stanley's defence claimed the shooting was an accident.

He testified that after seeing the riding mower his wife had been using unattended, he believed she had



Saskatchewan lawyer Rob Fiest compared the story accompanying Stanley's defence to the **“magic bullet that killed JFK.”**

been run over by the SUV. He also claimed that he had loaded the pistol that killed Boushie with two rounds. After firing off the two warning shots he approached the vehicle and when he went to turn off the engine the gun fired a third bullet by itself he wasn't aware was in the chamber by itself.

In a Facebook post examining the specifics of the trial, Saskatchewan lawyer Rob Fiest compared the story accompanying Stanley's defence to the “magic bullet that killed JFK.”

But there were issues with almost every facet of the trial. During jury selection, several possible Indigenous jurors were rejected for potential racial bias. The judge presiding over the case, Chief Justice Martel Popescul, chose to assign himself to the case despite a potential conflict of interest.

Popescul represented the Saskatchewan RCMP in 1992 as a lawyer in the Leo Lachance trial.

Lachance was a Cree man killed by Carney Milton Nerland, a leader of the Saskatchewan Klu Klux Klan and Aryan Nation who was also an RCMP informant. Nerland was charged with manslaughter instead of murder and sentenced to four years in prison in 1991. He was released in 1993. The RCMP was widely criticized for its handling of the investigation.

Since the Stanley verdict was rendered on February 9, rallies have been organized across Canada under the banner “Justice for Colton”. A national dialogue is developing around the need for legal reform and Indigenous representation within the judicial system.

Family members of Boushie were in Ottawa following the trial and met with politicians and lawmakers.

“We feel like we are finally being heard,” said Boushie's cousin, Jade Tootoosis, in a press conference following the meetings. “We've been able to share the story of Colton and the loving individual he was. But also our hardships and all the systemic discrimination and racism that we've endured in his loss.”

Nonetheless, a strong backlash of racism directed at Indigenous people and the Boushie family, particularly online, has erupted in the wake of the controversial verdict.

Stanley is due back in court on March 19 for two charges of unsafe storage of a firearm stemming from the events on the night Boushie died. At press time Crown prosecutors had yet to file an appeal, but have until March 11 to do so.



These days, whether you live in a small town or a major city, you're likely to come across people sporting tattoos on their arms, legs, hands, neck or face. As many of the social stigmas surrounding the practice become less prevalent, more people worldwide are making the choice to get inked.

A Harris poll conducted in 2015 revealed that three out of 10 Americans have tattoos, up from two out of 10 in 2011. An Ipsos Reid poll shows similar statistics for Canadians. With those numbers in mind, it's little wonder we're seeing more ink every day. But such a steep rise in tattooing practices begs the question: how

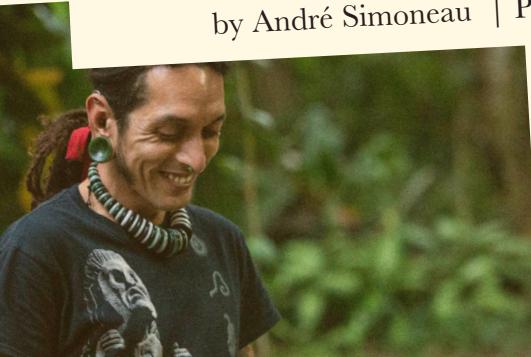
many people with tattoos are aware of the long history and multicultural origins of the practice they're taking part in?

That question led filmmaker Jason Brennan to develop his new documentary series *Skindigenous*, currently airing on APTN. The show takes viewers on a journey around

more than skin deep



APTN's *Skindigenous* digs into the Native roots of tattoos
by André Simoneau | Photos by Jeff Griffin / Provided by Leisa Lee



the world to discover a few of the many different Indigenous tattoo traditions that continue to be practiced, and reveals what those traditions mean for the artists and communities who preserve them.

Each of the 13 episodes of the series profiles a particular artist or community, from regions as far as New Zealand, Samoa, Hawaii, Indonesia, the Philippines and Mexico, or as close as Newfoundland, Ontario, Alberta, Alaska and British Columbia. Special attention is given to the tools, techniques and symbols that characterize each tradition and make it unique. Yet while the artists profiled in the series may live and work all around the world, they share the fact that they practice tattooing as a means to stay connected to their Indigenous heritage.

"A lot of people get a tattoo to represent who they are," Brennan says. "There's a desire for a lot of Indigenous people to find out about who their people are. There's a whole 'reclaiming the tradition' angle that we discovered."

Brennan – a member of the Kitigan Zibi Anishinabeg community in western Quebec – first got the idea for the series while working on a documentary in Thailand. One of the crew members decided to get a tattoo in a local parlour, and Brennan seized the opportunity to record the event on video.

"I thought, 'We should shoot this, and make it into a demo,'" he recalls.

Back on home soil, Brennan set about editing the footage, with a view to pitch the idea of a series to APTN. As it turned out, his timing was perfect, and within a few months the show was in development.

It was during that time he connected with Dion Kaszas, a Salmon Arm, BC, tattoo artist who is pursuing a Master's degree in Indigenous Studies with a specific interest in tattooing. Kaszas helped Brennan with his research and in tracking down Indigenous tattoo artists across Canada and worldwide. He also ended up being the subject of one of the episodes. Brennan then recruited fellow documentary filmmakers to help cover the wide range of subjects he discovered in his research. In the end, writing and directing duties for the 13 episodes were split between Sonia Bonspille-Boileau, Randy Kelly, Jean-François Martel, Kim O'Bomsawin and Brennan himself.

"A lot of these people are friends of mine, and I've known them for a while," Brennan says. "So we attributed different directors to different episodes based on their specific skills and interests."



"My hope is that people will see the show and see tattooing as a way of reflecting themselves as an individual, and also their culture"

- Jason Brennan, Filmmaker

For example, several of the episodes about female tattoo artists – such as Métis artist Amy Malbeuf, Inupiaq artist Marjorie Tahbone and Nisga'a Nation artist Nakitta Trimble – were written and directed by female directors Bonspille-Boileau and O'Bomsawin, as a way of highlighting the importance of tattoo traditions for Indigenous women. Meanwhile other episodes – such as those in Indonesia and the Philippines – required a willingness to travel long distances, and to spend time living in a rustic environment.

"Randy [Kelly] lives for that stuff," says Brennan, laughing. "Travelling for 35 hours, five hours by canoe. He doesn't mind living in a family house with screaming pigs. He connects with that really fast."

Such was the case for the series' first episode, which takes viewers to the remote mountain village of Buscalan in the northern Philippines. There, we're introduced to Whang-Od Oggay, a traditional tattoo artist (or mambatok) who learned the art from her father, and has been practicing for close to 80 years. In keeping with tradition, she makes her tools from bamboo and the thorn of a pomelo tree. Meanwhile, her ink is a simple mix of water, sweet potato and charcoal from the bottom of a cooking pot, which she combines in a coconut husk.

When Whang-Od began tattooing as a teenager, it was a ritual reserved for men on specific occasions, such as returning from war. Now, as thousands of tourists from around the world travel to Buscalan every year to get tattooed, Whang-Od has begun to teach the traditional tattooing techniques to her great-nieces so that the art will be preserved for generations to come.

For Brennan, observing the revival and preservation of those traditions undertaken by passionate artists such as Whang-Od was a deeply positive experience, and he looks forward to seeing how viewers will connect with the material.

"My hope is that people will see the show and see tattooing as a way of reflecting themselves as an individual, and also their culture," he says. "Hopefully people will do a bit more research, and get the right artist to do it. And for people who are not into tattoos, it hopefully gives them a glimpse of those cultures."

The series is produced by Nish Media, and is also accompanied by a website (skindigenous.tv) where viewers can catch a glimpse of behind-the-scenes footage and other extras. An app on the website also gives Indigenous tattoo artists from around the world a forum to record and view their tattoo art.

HOMETOWN HEROES

Team Mookabi Pimpichuu
powers to victory at 2018
Chisasibi Snowmobile Challenge

by Dan Coyle | Photos by Terry Gates

The Eeyou Istchee snowmobile-racing season continued in earnest over the February 16-18 weekend, with 15 teams hitting the trails in pursuit of a \$50,000 top prize in the 2018 Chisasibi Snowmobile Challenge.

A competition that's not for the faint of heart, the Chisasibi Snowmobile Challenge puts two-man teams through a gruelling three-day, 1525-km cross-country race along some of the finest trails in northern Quebec.

After dominating the field with an impressive time of 7:41:56 in Stage One of this year's race – a full 42 minutes ahead of its nearest competitors – Team Mookabi Pimpichuu never looked back.

The team of Chisasibi's own Robert Rupert and Elmer Sam followed up with a first-place finish by just over six minutes in Stage Two, before closing out the weekend with a comfortable second-place run, to emerge as this year's Chisasibi Snowmobile Challenge champions, and take home the \$50,000 grand prize.

The trio of Brian Rupert, Sean Langer and William Chakapash powered the Skyhawks Racing team to a solid second-place finish, earning them a cool \$20,000 in prize money.



A competition that's not for the faint of heart, the Chisasibi Snowmobile Challenge puts two-man teams through a gruelling three-day, **1525-km cross-country** race along some of the finest trails in northern Quebec.

Photos, Top; Keith Shanush & Mike Gilpin of Team Eastmain, Bottom; Pit crew for both Mookabi teams

Team Mookabi Pimpichuu never looked back.

The Skyhawks represented the lone legitimate threat to Team Mookabi Pimpichuu's dominance at this year's event, finishing second to the champions in Stages One and Two, and powering to victory by a

margin of 13:44 in Sunday's final-stage action.

Team Mithamin, comprised of drivers Adam Gates and Archie Moar Jr., stormed to a third-place finish, while Glen and Dylan Salt drove Team Salt to the fourth and

final money position in this year's race.

With a time of 8:52:40, Gates and Moar remained in contention after Day One, and continued their steady pace with a 9:51:59 run in Stage Two. Team Mithamin struggled on the final stage,

finishing sixth on the day with a time of 9:21:36. But that proved to be enough to secure the Chisasibi duo a place on the podium, and a tidy \$10,000 prize.

Team Salt hoped to build off a solid performance in Chisasibi as they pre-

pare for the Cain's Quest Snowmobile Endurance Race, a daunting 3200-km cross-country race across Labrador, which is scheduled to commence on March 2.

The Salts recorded fourth-place finishes in all

three stages of the Chisasibi Snowmobile Challenge, finishing with a combined time of 28:21:06 to take home a \$5000 prize. Team Salt was also on the receiving end of a heartwarming gesture by the Seahawks, who generously donated \$2000 from

their second-place winnings to help the Salts pay for their dream run in Labrador.

A disappointing 11:13:30 run in Stage Two doomed Team Capsawii, made up of Donovan Lameboy, Brandon Coon and Travis

Photos: Left to Right; Team Mookabi - Drivers Robert Rupert, Elmer Sam, David Lameboy; Team Wemendji starting off Day one; Team Salt who will be heading to Labrador City to compete in King's Quest March 2nd



Chiskamish, to a fifth-place finish and out of the money.

Team Mookabi followed in sixth place, ahead of Team Swallow, Team Sam and Team Eastmain, while Team Wemindji rounded out the Top 10.

With this year's Chisasibi Snowmobile Challenge in the books, the action returns

to Chisasibi March 9-11 for a weekend of cross-country action, dominated by races featuring boys and girls aged 15 to 17.

Boys and girls, aged 13 and 14, riding 550cc machines will chase a \$750 top prize, while 15- to 17-year-olds will be gunning

for over \$3500 in cash prizes.

In the meantime, Mistissini will play host to the Big Rock Racing Association Cross Country Challenge on the February 24-25 weekend. Five competitive categories are on the slate at the Mistissini event, including Junior, Women, Sport

and Professional, with over \$35,000 in prize money.

A top prize of \$10,000 is up for grabs in the Professional category, which will feature a two-stage race on a trail stretching 150 km, while the women will battle it out in a 76-km race for a top prize of \$1000.

Riders will vie for a share of over \$20,000 in cash prizes at one of the most popular snowmobile events of the season in Quebec when the Cross-Country Festival Folifrets gets underway on March 3, while the Oujé-Bougoumou Cross-Country Snowmobile Rally is expected to close the season March 24-25.

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THE HUNT

Picking up ideas at the Outdoor, Hunting, Fishing and Camping Show

Story and photos by Will Nicholls



Survival doesn't always mean living hand to mouth but it can mean **living well and healthy**.

the first building for the business you just started. Check it out at coolbox.ca.

In terms of firearms this year, whether a shotgun or rifle, there wasn't really anything new or exciting.

When I had gone out moose hunting with Curtis and Reggie Bosum, I was introduced to an electronic moose call. This year saw the Cocall-2 with six different moose sounds. At \$170 some Cree just might want to continue

bringing grandpa or grandma on those hunting trips to call them in.

Recall Design was showing off its handmade goose calls. Once again the Nation will be having a contest to win one of these babies. To enter send a high-resolution (over 1 MB) goose camp/hunt picture(s), a favourite goose, duck or bush recipe or a short tale from the blind. Send all entries to news@nationnews.ca with the subject heading "I want a goose call."

Closer to home were two Cree booths offering the fishing trip of a lifetime. One newcomer to the show was the Broadback Fishing Camp, owned by Oujé-Bougoumou First Nation. They promised "The adventure of a lifetime". On hand was Ron Simard, who said he would make sure of that with a twinkle in his eyes. I always thought you had to be older to have them twinkles, but perhaps I misjudged

Hunting, trapping and fishing is a way of life for the Cree. There is no sport in the hunt for the Cree who live with the land. Constantly though Cree share knowledge and stories that relate to surviving in a better way. Survival doesn't always mean living hand-to-mouth but can mean living well and healthy.

It means adapting new ideas and tools without changing the fundamental meaning of what it means

to be a part of the land. That's why Montreal's Outdoor, Hunting, Fishing and Camping Show is always something to check out. Is there a better way to do make the Cree way of life easier on the people, the animals and the land? Seeing new and old ideas, tools and foods can inspire us.

My son Hunter loved the Koroc, which is a houseboat on pontoons. It's perfect as a mobile fishing camp, complete with a kitchen and bathroom,

though you'll still need to provide your own bed or sleep on shore. It costs almost \$80,000, but might be something to consider when bringing Elders on the lake.

Then there was the Cool Box, small shelters made from metal containers that can be used as ice-fishing huts or at hunting camps. Prices start at \$39,000 making it a possibility to handle the overcrowding in First Nation communities. It can also be



WIN a goose call
from Recall Designs
See story for details

Healing together

Montreal Missing and Murdered Indigenous Women memorial raises awareness

by Julie McIntosh
Photos by Kevin Tikivik

A gathering for Missing and Murdered Indigenous Women and Girls (MMIWG) was held at Montreal's Native Friendship Centre February 14, and marked the 27th year of memorials for MMIWG across Canada.

Words and songs of support for the safety of Indigenous, trans and two-spirit members of the community were offered to a crowd of more than 100 students, youth, families and Elders.

Stories of personal loss, struggle and assault were shared during the evening to recognize and remember sisters, daughters, mothers and friends who have been victims of violence.

For organizer Dayna Danger, the programming and campaigns coordinator for the Centre for Gender Advocacy in Montreal, it was important to create a space for people to share and heal together.

“It’s important to have the same justice for all”

- Mathieu Lévesque, sociology student,
Université du Québec à Montréal.

“I wasn’t sure what to expect when you have an open forum,” she said. “But people were gracious with their time and spoke eloquently.”

Many have been affected by violence. “Everyone is touched, whether



we want to be or not,” said Elder Emily Angnatuk.

This February marks the ninth year that the Centre for Gender Advocacy has held a MMIWG event. Across Canada, vigils were held in solidarity to honour of MMIWG and to seek justice for those lost by murder and violence.

Several men were present during the Montreal ceremony, some of whom expressed their concern and solidarity with victimized women.

“These are moments to recognize and affirm Indigenous women’s rights. It touches me as a human being and it’s something worth knowing more about,” said Mathieu Lévesque, a sociology student at the Université du Québec à Montréal. “It’s important to have the same justice for all.”

The gathering comes at a time when Indigenous rights and recogni-

tion have become more common in public discourse. Yet many questions remain whether adequate action is being undertaken to honour and bring justice to stolen sisters.

In its 2014 report, Amnesty International wrote that Indigenous women are 3.5 times more likely to be victims of violence. In Canada, an RCMP-led study commissioned in 2013 reported that between 1980 and 2012, the total number of missing and murdered Indigenous women and girls is estimated to be 1,181. The same study reported that Aboriginal women are three times more likely to be victims of violence.

Launched in 2016, the MMIWG commission is an independent inquiry to examine underlying factors behind the systematic abuse of Indigenous women and girls across Canada.



There are however, growing concerns that the commission is failing to meet expected deadlines to submit its report. Repeated delays of hearings and meetings have plagued the commission, which has requested an extension of several months to complete its inquiry. In their May 2017 report, the NWAC had already predicted that the commission would fail to meet its November 1, 2017, deadline.

Montreal journalist Emmanuelle Walter is the author of *Stolen Sisters: The Story of Two Missing Girls, Their Families, and How Canada Has Failed Indigenous Women*. She says that the death of 15-year-old Tina LaFontaine in Manitoba in 2014 and the Indigenous women of Val-d’Or speaking out about police abuse sparked a pervasive national and provincial debate regarding MMIWG.

“The federal inquiry has failed,” said Walter. She notes however that the Quebec inquiry regarding the relationship between public institutions and Indigenous peoples, which started after the events in Val-d’Or, is going considerably better. “Provinces want to be part of the solution.” Walter said that it’s important to remember that much more needs to be

done. “The tragedy is not over at all.”

“It is outrageous, outrageous, outrageous,” said Jessica Quijano, the Iskwew project coordinator for the Native Women’s Shelter of Montreal. “It is outrageous that there are women in danger and we can’t send them anywhere because they use drugs.”

There has been a decline in federal and provincial aid for social services over the last several months. Quijano works closely with women sex workers and members of the trans community who are at the margins of violence.

“Two of whom have died since I began working with them last May,” Quijano told the gathering.

For Quijano, adequate shelters and harm-reduction services would help to create safe environments. “What is lacking is money,” she said, “the funding that never comes.”

Dayna Danger expanded on Quijano’s remarks.

“We need to speak openly about sex work in our community,” she emphasized. “At the end of the day, we have to give a voice back to a lot of Indigenous women and girls.”

For more info on the MMIWG Commission, visit www.mmiwg-ffada.ca.

DAVEY BOBBISH NOMINATED TO SOCIÉTÉ DE DÉVELOPPEMENT DE LA BAIE-JAMES (SDBJ) BOARD OF DIRECTORS

Matagami, February 13, 2018 – On January 30, Mr. Davey Bobbish was nominated to the SDBJ Board of Directors by the Québec Cabinet.

Mr. Bobbish holds a Diploma of Collegial Studies (DEC) in administration with a major in finance from Cégep de Saint-Laurent. He was named Chief of the Council of the Cree Nation of Chisasibi on March 8, 2012. From 2002 to 2012, he held the positions of Director General and Treasurer and Associate Director General of the Cree Nation of Chisasibi.

“We are confident that Mr. Bobbish will make a significant contribution to the success of the SDBJ and to the economic development of the region and its diverse populations,” said Gaston Bédard, Chairman of the SDBJ Board of Directors.

SDBJ CEO Raymond Thibault said he is very pleased with the nomination, adding that the entire SDBJ management team has assured him of their full cooperation in helping Mr. Bobbish fulfill his mandate.

Mr. Bédard further stated that Mr. Bobbish’s nomination completes the SDBJ Board of Directors, which is made up of members with a wide range of qualifications. He also said that the nomination stems from a commitment made by the Québec government as part of the Agreement on Governance in the Eeyou Istchee James Bay Territory, under which three members are nominated to the Board on recommendation by the Cree Nation Government.

About SDBJ

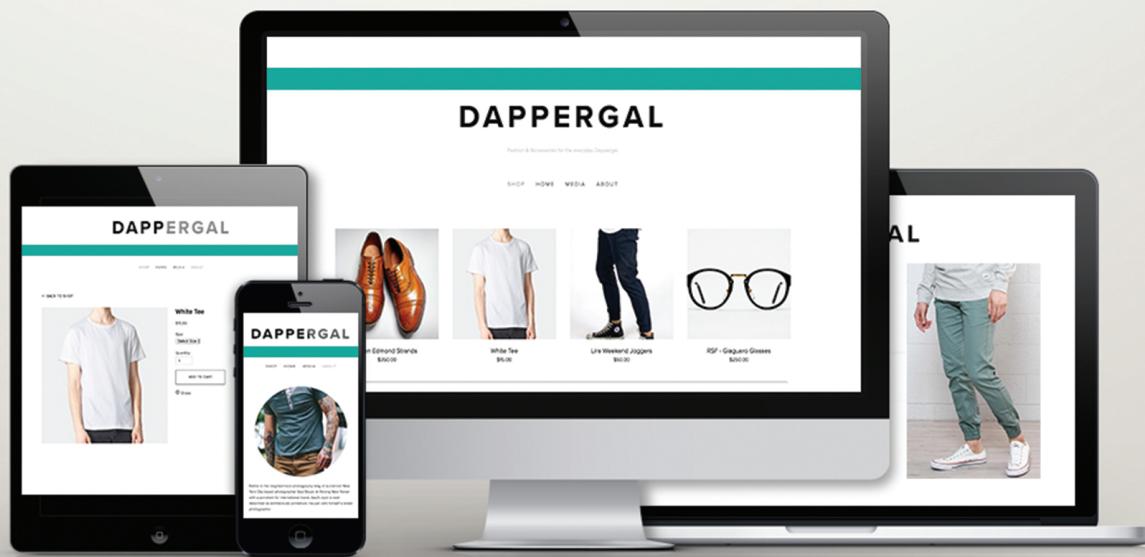
The SDBJ, which has been in existence for over 45 years, was created under the James Bay Region Development Act adopted by Québec National Assembly in 1971. Its mission is to promote, from a sustainable development perspective, the economic development, improvement and exploitation of natural resources other than hydroelectric resources falling within Hydro-Québec’s mandate in the Baie-James territory. The SDBJ can also foster, support and participate in the implementation of projects having these objectives.



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A cultural overhaul

Quebec's Indigenous inquiry reveals tensions with the Montreal police

by Nahka Bertrand | Photo provided by Catherine Bérubé-Leblanc

Mohawk Elder Sedalia Fazio led an opening ceremony and prayer recognizing her nation's territory to begin the 14th week of the Public Inquiry Commission on Relations Between Indigenous Peoples and Certain Public Services, also known as the Viens Commission, at Montreal's Palais des congrès.

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regularly used by Indigenous people because of its proximity to services such as The Open Door and the Children's Hospital – revealed systemic issues surrounding police interactions with Indigenous park users.

On February 14, Rachel Deutsh, the then-Coordinator of the Cabot Square Project, related observations from

ly resolved when the police claimed that they were saving her life.

Deutsh says the point of this testimonial is that "We're giving on-the-ground issues of police behaviour, but there's a bigger issue with the work we're doing at a higher level. It points to larger systemic issues within the police."

Wina Sioui, a lawyer for the Assembly of First Nations of Quebec and Labrador, observed that she is hearing one message in particular: "The importance of working with Indigenous peoples, and not to impose."

The Viens Commission has heard 175 testimonies so far. It is examining six sectors of public services, including police, correctional, justice, health, social and youth, in order to improve these services for the Indigenous peoples of Quebec.

The final report is due in September 2019.



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"It's a culture that needs overhauling," Vicky Baldo, co-chair of the Network, testified February 14, referring to Montreal police attitudes towards Indigenous peoples and cultures.

This statement comes after 18 months of work on police cultural sensitivi-

park users and intervention workers that she said were unacceptable and avoidable. In one incident, said Deutsh, "An Inuk woman in the métro with a colposcopy bag was dragged and yelled at in French. Then sent to the hospital with a ticket."

The situation was supposed-



Meegwetch, Abel Kitchen

Abel's relentless dedication to improving the Cree nation will be felt for generations. His legacy is woven into the very fabric of Cree life today. We thank him for his tireless work and wish him a peaceful rest.

Department of Justice and Correctional Services



The `ref` and I

by Errol Mianscum

One time, after getting tossed from a hockey game, I expressed my displeasure and disagreement with the referee's decision by throwing three full garbage bags on the ice – one each for the referee and his two linesmen.

Another time, I was arguing with a referee. Of course I knew I was right and that he was wrong. But towards the end he yelled at me, "One more word and you're out!" I leaned in and very quietly told him that he's a terrible referee (this is a PG-rated version of what I actually said). He hesitated over what to do, then skated away, shaking his head before continuing with the game.

I don't know where it all started. When did I become the bad guy in the eyes of the zebras? They're great guys, I'm sure they all have families and more importantly, have feelings. I'm smiling here as I write this part.

But seriously, to understand what a referee goes through in any given game, you'd have to skate a mile on their blades. This I did for two summers. I can tell you, you can make your closest friend, your brother or even

a church-going quiet guy turn on you after one bad call. I was blamed for goals against and losses. And here I was

just trying to provide some good officiating to our wonderful game. It was tough. Of course, once it was all done, everyone was all smiles and laughs.

Being an official can be rewarding, but also thankless. It's not a career I'd want, but one can learn to respect the

The respect level has to remain very high when it comes to officials and your kids. What they see mom and dad do, they do too. No matter what. There are other ways of voicing our disagreement at this level. Wait until you can communicate it with the league or administration, and not where there is a presence of little ones.

One thing we know is, without officials on the playing field, we have no games. Just practices and meaningless scrimmages. I've travelled one hour each way from home to the rink to play in a league that always had officiating because it makes the game more fun... and real. So, respect your referees no matter how bad they call the game. Remember, everyone has a bad game once in a while, even the ref. And don't ever do what I did, unless you want to have some "alone time" in the box, or worse.

On a personal note, to all the refs with whom I've had negative encounters I want to say that I'm sorry for what I said in the past. More importantly, I'm sorry for what I most likely will say again. It's still just a game for all of us and not worth playing if you don't have fun.





We all need **healing**

by Xavier Kataquapit

These are difficult times for First Nation people as we are trying to move ahead, heal and recover from the colonization of our people and the tragedy of the residential schools system. Although we are doing our best at our Native leadership levels and we seem to have entered into a more friendly political environment with the current Liberal government, recent events remind us of how there is still so much work to do.

Saskatchewan farmer who had shot 22-year-old Colten Boushie. Stanley had claimed to be defending his property when he shot the young Cree man in the head.

I was happy to see that former Chief Walter Naveau and Elder Maurice Naveau led a protest in Timmins recently to make people realize that something is wrong with our society when our people are dying as a result of misguided violence. Native people always

lawyers may have used its peremptory challenges to reject First Nation people from the jury pool. At the very least the Trudeau realizes that the justice system is not working for First Nation people and that although we are a minority in terms of population in this country we are disproportionately filling the nation's prisons.

We will always have rightwing, bigoted and racist people who want to keep the status quo when it comes to how minorities are treated in this country. However, there are a lot of good Canadian people who really understand there is a problem in terms of racism and we have to do something about it. We also need people like Charlie Angus, MP for Timmins-James Bay, and Gilles Bisson, MPP for Timmins-James Bay, to keep up the pressure to ensure our governments at the federal and provincial levels are dealing with these important issues of race.

A few years ago while on a train with a white friend in New Delhi, India, I witnessed a special situation. We managed to board a crowded train and we were packed in like sardines in a tin can. My friend looked up at me and whispered that he felt uneasy, a little intimidated and a bit fearful. He realized at that moment that he was the only one on that train of hundreds of people who was white. He shook his head and said that he suddenly realized what it felt like to be a member of a minority. Although he is an open person who is not racist, he had never physically felt what it was like to be alone and different from everyone else. I have felt like he did in that short train ride for my entire life. Racism is still around us in pockets all over the place and we need to all join together to educate and heal from it. We need action from government at all levels and the will of the people to make this happen.

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Recently two people – Joey Knapaysweet and Agnes Sutherland – died at the hands of police in Timmins, Ontario. Reports say that 21-year-old Knapaysweet, of Fort Albany, was shot and killed by a member of the Timmins police department during an incident February 3 on Gillies Lake located in the city. Agnes Sutherland, a 62-year-old woman, also from Fort Albany, had been in the Timmins jail after being arrested at a local shelter. While in jail she was discovered in a very critical health situation. The wheelchair-bound woman was taken to hospital where she later passed away. It is believed that both of these individuals were dealing with health and mental-health problems.

Following on the heals of this tragic news, it was announced that an all-white jury delivered a not-guilty verdict to Gerald Stanley, a white

have to contend with the stereotype or misconception that we are always ready to be violent, even if our people are mentally unwell, wheelchair-bound or elderly. I know both these leaders and I realize how much strength and courage they have when few others will rise to defend First Nation people. They know what it is like to be part of a visible minority, what it means to be treated unfairly and negatively because of the colour of one's skin. Both these men are traditional people who are survivors. They are upset, as I am, that such situations are developing in Canada in 2018. Things have to change.

I think we were all relieved to some point when Justin Trudeau and his Liberal government decided as a result of the public outcry over the Colten Boushie verdict to provide a broad-based review of the criminal justice system. It seems that Stanley's defence

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